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THE
KING
ON HIS
THRONE:

OR,
A Discourse maintaining the Dignity
of a KING, the Duty of a Sub-
ject, and the unlawfulness of
REBELLION.

Delivered in two Sermons Preached in the
Cathedrall Church in YORK.


BY
R. M. Master in Arts, Col. S. *Pet.* Cant,

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Imprimatur.

H. CUMBERLAND.


To the Right Honourable, HENRY Earle
of Cumberland, Lievtenant Generall, &c. To the Right
Worshipfull Sir Thomas Glemham, Serjeant Major
Generall, my much honoured Colonel, and to the rest of
the Lords, Knights, and Gentlemen, attending
His Maiesties Service in the City
of YORK.

Right Honourable, and Right Worshipfull,

Loyalty as it is the Kings Joy, the Kingdoms Happinesse, so the Subjects
Glory : so long then as your hearts continue loyall, your names shall con-
tinue glorious, being hereby a means to restore Ioy to your King, and reco-
ver happinesse to the kingdom. To you I dedicate my labours, That as they
afford a lesson, so you a patterne, both of loyalty ; whereby men may be the
better moved either to yeeld the one their practice, or the other their imitati-
on. Besides, (*Right Honourable, and Right Worshipfull*) They who take up
Arms against the King, will not faile to take up armes against the Author, and
arguments too against his Work. Your *Patronage* therefore must be my *Re-
fuge*, and whilst you are pleased to protect my person, I feare not (by Gods
assistance) to maintain the truth. Not in confidence of mine owne abilities (for
they are too weak) but because (as their acclamation before *Darius*) *Magna
est Veritas & prevalebit*: Great is Truth, and it will prevaile. You have
vouchsafed these Sermons your approbation in the Pulpit, you have honored
them with your command to the Presse, and now my request is, that you
will be pleased to countenance them with your Patronage to the publick
View ; In which I am confident nothing is delivered, but what may beseme
either the Tongue or the Pen of a good Christian, of a loyall Subject, And of

Your most humble

York, Novemb. 20.

1642.

Servant,

R. MOSSOM.

TO THE READER.

BEfore thou dost peruse the ensuing Discourse, let me entreat thee to lay aside all prejudice, and with as much Sincerity to Reade, as the Author writ; and that is, so, as to enforme thy Judgment; not to please thy Fancy; to satisfy thy Conscience, not to strengthen a Faction, making no better use of these Sermons, then Nero did of Seneca's Instructions, ad armandum malitiam, by perverting the Truth, to Arme thy Disloyalty Thou shalt finde here, That endeavouring in some measure to doe well, I have followed the best, and kept my selfe to the Holy Scriptures, Ancient Fathers, and Orthodox Divines (who I am sure would teach me true Divinity) with which the Library in York (so usefull, and necessary did very well furnish me. If then (Courteous Reader) thou finde here the choicest Flowers, (gathered out of the spacious Fields of larger Volumes) bound up into a fragrant Posie of a short Discourse; Kisse the Hand that presents them in courteous Acceptance, defile it not with the Spittle of black-mouth'd Censure. If thou finde not things handled so fully as thou desirest, consider the short limits of an Houres Discourse; if not so Learnedly as they might be, accept them as they are, and finde not fault till thou canst doe better, and then I shall be glad to be thy Reader; let me suffer, rather than Gods Truth, and in that, my Sovereignes Cause. There are some who quarrell at the Text, and will have the Touchstone naught, rather than acknowledge their Sylver Counterfeit; but what is it thinkst thou (Reader) that they Object? Why, Solomon was a King, and spake in favour of himselfe. Odi profanum vulgus! the Objection will tell thee who are the Objectors, such as will blasphemize rather than be convinc't. But what more? Why, there is no rising up against the King, as there is no rising up against a Lyon, propter terrorem, lest he fall upon us, and rend us in pieces. But what? Is this the going well? Is this the comeliness in going, the Wiseman speaks of verse 29? no sure. The best (if not all) Expositors Interpret this in bonam partem; and if (Reader) thou dost consult the Commentators, and especially Salazars Expositions upon Solomons Proverbs, thou shalt be fully satisfied. I will not contest about the Words of my Text (I can easily chuse another) if so be, they will subscribe to the Truth in my Sermons; with which, they who have not been convinc't, sure I am, they have been silent. If in perusing, thou turn Criticke (who like the Philomel us Vox & præterea nihil) consider that these Sermons having had the countenance of so great Nobles, so worthy Knights, and able Gentlemen; having had the approbation of so learned Bishops, so Reverend Doctors & other Divines, Quis tu? who art thou, that I should feare thy supercilious Locke, or malicious censure? I shall be glad if any man more able, will undertake the handling this subject more fully: what I have done, if it may availle any thing (as something I know it hath, & hope will more) to Gods glory, in the advancement of my Sovereignes Cause, I have my desire. Farewell.

I thin, whilst thou art thy King's R. M.

(1)
A Sermon Preached in the Cathedrall
Church in York, on the sixth Day of
November, 1642.

Prov. 30. 31.

— And a King, against whom there is no rising up.

Let the Words of my mouth, and the Meditations of my heart, be now
and ever acceptable in thy sight, O Lord my strength and my Redeemer.

TO frame a Discourse, concerning the Supremacy of
Kings, the Allegiance of Subjects, and the unlawfulness
of Rebellion; (as if so many learned Tongues
and Iudicious Pens) is to make *Iliads* after Homer;
to do that which hath been already so well done, that
it cannot be done better. But fit it is the Preachers
Trumpet should sound, so long as the Rebels Drum doth beat: fit
it is to presse loyalty to the People, when the People are so much prest
to disloyalty. Who that they may know, they are not more willing,
and able to defend the King, & his cause, by force of Armes, than the
Scholler is, by force of Arguments, I have made choice of this Text, a fit
Doctrin for these times: *And a King, against whom there is no rising up.*

In the handling of which Words, I will first speak of their Dependence upon the former, implied in the coniunction And; And a King, &c. to understand this aright, we must look back to the 29. vers. and so downwards, *There be three things which goe well, yea foure which are comely in going: A Lyon which is strongest amongst beasts, and turneth not away for any; a Grey-hound, or rather as the Margent, to which accords Iunius, accinctus Lumbis Equus, an Horse girt in the loynes, Equus edoctus militiam, an Horse trayned up for War; An He-Goate also, and a King, against whom, &c.* By the by, Observe; That the Scriptures are a rich Golden Mine, wherein, those parts which seeme most earthly, have in them some rich Veines of Heavenly Doctrine. Solomon, not only as a Man endued with wisdom (for then some would here, as in some passages else, have had the boldnesse to have brought his wisdom into question) but as a Man inspired by the Holy Ghost, tells us here of things which goe well, and which are comely in going. But what is this to a godly Mans In-

The dependence of the words.

Doctores
Lovanien.
in annotat
in loc.

Vid. Balta-
zar. expo-
sit. in Pro-
verb. Solo-
mon.

The Con-
clusion in-
ferd.

The Me-
thod ob-
servcd.

First *Quid*
What a
King is.

struction? Why, search this Oare, try it in the fire of discretion, and we shall extract some Golden Sentence, some Godly Doctrine. To omit the pious descent of *Clariss*, the Scholiast, and others; I will adhere to that set rule of Doctors of the Lovaine. *Quod quarto tribuitur, com- venit etiam tribus; sicut quod tribus adscribitur, quarto convenit. That which is attributed to the fourth, is agreeable also to the three; as that which is ascribed to the three, is agreeable also to the fourth.* The Lyon then, the Horse, and the he-Goat, are said to goe well, and to be comely in going; *ob innatam quandam Majestatem*, for a certain innate Maiesty, which they especially expresse in their manner of going. So that whereas the Wise Man saith, There are three things which goe well, yea, foure are comely in going; a Lyon, an Horse, an he-Goate also, and a King; we may inferre this Conclusion, *That Majesty is the ornament of the Crown, the beauty and comeliness of a King.* This for the Dependence. Now for the Words themselves, *A King against whom there is no rising up.* I will not divide the Words, for the King hath been too ill handled in Divisions, I will therefore take them in order as they lie, and first speak of the King; and for *Methods sake*, I will give you these Heads of my Discourse. 1. *Quid*, what a King is. 2. *Per quem*, by Whom he is King.

1. *Quid*, what the King, *in se*, & *ad nos*. 1. *quid in se*, what hee is in himselfe; and 2. *quid ad nos*, what he is to us.

1. *Quid*, what a King is? Some may here stop me, *in limine*, at the very Threshold, and tell me, I may spare my paines, they know well enough what a King is. And indeed they have some shew of Reason for't; for there have been too many *Bethshemites* of late, who have curiously pry'd into *Arcana Imperii*, the Ark of Sacred Royalty. But stay; the matter is not so easie neither, to know what a King is; unlesse what he is, must be resolv'd, by what those men would have him be. All enjoy the benefit of the Suns glorious light, & its refreshing heat, but know not the quality of its celestiall body, nor the greatness of its heavenly Orbe. So all of us have, and (by Gods blessing) may enjoy the benefit of the Kings government, & his Scepters Peace; yet know not the quality of his Kingly Office, nor the dignity of his Royall Throne: Neither will I now determine either: only such Truths as are clear in Scripture, evident in Nature, consonant to Reason, & withall, agreeable to the Time I will produce in the 'prosecution of this first particular, concerning the King; *quid in se*, what he is in himselfe.

A King consists especially of these three; *Hyperoche*, *Exousia*, and

and 'Arche, *Huperoche*, Excellency; *Exousia*, Power; and 'Arche, First, *quid* Principality; in which three, Kings of the Earth, are faire and glorious Resemblances of the King of Heaven, *Quicquid communiter de Deo & Creaturis dicitur, à Deo in Creaturas derivatur*; Whatsoever is attributed in common to God and the Creature, is derived from God upon the Creature; so *Aquinas* upon, *Rom. 13.* whereby, Kings are Gods Images, and glorious Beams of that all-glorious sunne of Righteousnesse: Whence it is, that as God is often called King, so Kings often called Gods.

1. *Huperoche*, Excellency, and that either *Sanguinis*, or *Virtutis*, excellency of Birth, or excellency of Gifts: excellency of Birth, when *Huperoche*, *Divus e sanguine Divum*, descended of the Blood Royall. Excellency of Gifts, enabled to discern Iudgement, and to go in and out before his People. 2. 'Exousia, power *Civill* and *Ecclesiasticall*; *Civill*, over the Common-wealth: *Ecclesiasticall*, over the Church. No power then above the King, nor the Bishop of Rome under the Gospel, no more than the High Priest of the Jewes under the Law, who had a Mitre upon his head, but withall a Crown upon the Mitre. 3. 'Arche, principality or government, being established in his Throne, supreme Governour over all his people. *Huperoche* excellency, that for direction: 'Exousia power, that for execution: and *Arche* principality or government supported by both; for excellency and power are the two legs upon which Kings do stand, the two pillars upon which the Throne of government is established. Now these three things which compleat a King, require three things correspondent to compleat a Subject: his *Excellency* that requires *Honour*: his *Power*, *Feare*; his *Principality*, *Obedience*: and *Excellency*, *Power*, *Principality*, there's a King: *Honour*, *Feare*, *Obedience*, there's a Subject. But in that 1 *Tim. chap. 1. ver. 17.* *Honour* there is Gods Tribute, and belongs only unto him: True, properly and exactly so it doth; but because God hath imparted to the King of his *Excellency*, therefore also hath he imparted to him of his *Honour*, *Psal. 76. v. 7.* *Feare* also, that is Gods Tribute, and belongs only unto him: True, properly and exactly so it doth; but because *Power* is not, but from above, God imparting to Kings of the *Power* which he hath, imparts also unto them of the *Feare* we owe. So *Obedience* also God most peculiarly and exactly requires of us: yet we must bee subject, we must be obedient also to Kings for the Lords sake: he hath ordained their government, and therefore enioynes to them, as to himselfe, our Obedience. If therefore

First, *quid* in se, what he is in himselfe.

Aquinas.

1.

Huperoche.

2 Chron. 11.

10.

2.

Exousia.

Exod. 19. 6.

3.

Arche.

What a Subject.

Ioh. 9. 11.

Mat. 22. 21

therefore *Honour, Fears, Obedience* are the Kings dues, then *Apodoci* in the language of our Saviour, *reddite*, render them, for yee cannot with-hold them without manifest iniury: as to the King who hath this *Excellency*, this *Power*, this *Principality*, so also to him that gave it, even God himselfe. Thus *quid in se*, what the King is in himself.

2. *quid ad nos*, what he is to us. And he is first, *the Defender of our Faith*. Secondly, *the preserver of our Peace*. Thirdly, *the protector of our Lawes*.

1. The Defender of our Faith, in the true worship and service of God: in which respect especially the Prophet *Isaiah* styles Kings *Nurturers of the Church*, the nursing Fathers of the Church: to this purpose, *as the Kings of the Jewes* had a copy of the Law, so now our Kings the Book of holy Scriptures committed to them at their Inauguration. That as the King of the Jewes was *Custos utriusque Tabule*, the keeper of both the Tables; so ours also, *Custos utriusque Testamenti*, the keeper of both the Testaments.

2. The Preserver of our Peace, preventing by his wisdom, or suppressing by his power all Insurrections at home, and withstanding and repulsing all Invasions from abroad. Hence it is, that in the 34th of *Ezeck*. the King is called, *the Shepherd of his people*: the Shepherd as *pascere*, to feed them, *regere*, to guide them, *soverius* too, to defend them: to defend one from the other, and all from the wolfe; one from another, the leane from the fat, the poore from his oppressour, and all from the wolfe: the wolfe the enemy without the fold, the enemy without the Kingdom. In that 1 *Tim*. 2. 2. we are commanded to pray for Kings, why, that we may live *Heremon kai Esuchion Bion*, a peaceable and quiet life: *Heremon Bion*, a peaceable life, free from civill dissension; and *Esuchion* too, a quiet life, safe from forraign Invasions. This then is the King also *ad nos*, to us, the Preserver of our Peace.

3. The Protector of our Lawes, as the Sun is the fountain of light, so the King the fountain of Justice; the Magistrates in the State like the stars in the heavens: the stars borrow their lustre of light from the Sun, and the Magistrates their power of justice from the King, the rule of which justice are the Lawes. So that if any Magistrate shall violate the Lawes, they eclipse the Kings justice, & cast dishonor upon his throne; which indignity to revenge, he hath the sword committed to him by God, & is appointed *Vindex malorum*, to take vengeance on them that doe evil, and this Protection of our Lawes is the Preservation of our Peace, and defence of Religion, the glory of both. This then is the King

King ad nos, to us, the Defender of the Faith, and to that end especially he hath *Hypocrisis*, his Excellency; the preserver of our Peace, and to that end especially he hath *Exousian*, Power; the Protector of our *Laws*, and to that end especially he hath *Archen*, Principallitie, or Government; or, put them altogether, as in good Kings they are ne're asunder, he hath Excellency, Power, Principallitie; for the Defence of the Faith, the preservation of the Peace, and the protection of the Laws of his Kingdoms. That the King is in se, in himselfe, this he is ad nos, to us. Now on our part is due to the King, a full maintenance of his Royall Estate; a full Maintenance is due, *non donam sed debitum*, not a Gift, but a Debt, For this cause pay you Tribute also, so Saint Paul, Rom. 13. 6. from which Tribute, though *Aquinas* will have the Clergy exempted *ex privilegio Principum*, by the privileged granted them from Princes (for indeed, no Man can remit a Debt, but he to whom the debt is owing) yet he confesseth, it hath, *equitatem quidem Naturalem*, truly a Naturall Equitie, for it is equity indeed, if we will have our Faith defended, our Peace preserved, and our *Laws* protected, that then the Excellency, Power and Principallity of the King should be maintained. To see a man stand bare-headed, we account an ordinary and usuall Signe of *Subjection*; and what is it thinke we then, to see a State bare-headed? the Prince who is the head kept bare, not onely denuded of his power and authority, but also of his means and maintenance?

Aquinas Comment. in Rom. 13.

But what is the Subject excluded? may not he stand up in the defence of the Faith, the preservation of the Peace, and the protection of the *Laws*? Yes, rise up he may, but with his King, not against him; for against him there is no rising up.

Ans.

But what if the King neglects? nay, seduced by his evill Counsellors, opposeth the sinceritie and truth of Religion; may not the Subject then stand upon Religions guard, and Defend the Faith; even against the King himselfe? Here I might answer as *Joash* did, Let *Baal* please for himselfe, let wicked Kings patronize their owne Cause; Thanks be to God; we have no cause to complaine of our Kings wickednesse, but of our own; and so need not I plead for evill Kings, since God hath given us so good and gracious a King. But because this is that which many pretend, to countenance their unlawfull Armes, I Answer, That in case a King neglects, nay, seduced by evill Counsellors, opposeth the sinceritie and truth of Religion: the Subjects may not rise up against the King, *Vi & Armis*, with Force and Armes; but *Precibus & Lachrymis*, with Prayers and Teares, the

Orig. Et

Ans. Judg. 6. 31.

n. Epist.

1.

Weapons with which the ancient Christians overcame the cruelty of their Persecutors; according to that of Saint Bernard, *Strabimus & pugna habuit ut que ad mortem (si ita oportuerit;) Wel will stand to it; and fight even unto Death, (if need be;) But how? why, heare the Father, non sentis & Gladio, not with Shields and Swords, sed precibus & fletibus ad Deum, with Prayers and Teares unto God.*

Chron 22.9.

The Subject then may defend, by Petition to the King, and Prayers for the King. By Petition, I say, to the King, yet not as *Cæsars* Captaine Petitioned the Roman Senate (as *Plutarch* relates it) with his Hand upon the Pummell of his Sword, that if they would not grant it, that should give it. And in case the King will not Grant, nor Reade, nor Receive a Petition, then *Vince ferendo*, overcome by suffering. And if it be the Truth of the Gospell a Man stands for, so that the goodnesse of the Cause will beare him out, he must not refuse to undergoe Death it selfe, and so obtaine a Crowne of Martyrdom, to be a Martyr himselve by Christian Patience; not Martyr the State by Civill dissensions. King Solomon was chosen by God to build the Temple, because he was a King of Peace. Sure then (*Belov'd*) whatsoever Men may pretend, God hath not chosen them to reforme the Church, who are Men of War, yea, War against their King, against a Solomon too, War against a King of Peace. To raise a Civill War is certainly to exalt Satans Kingdome, and not Gods or the King; every where (as too sad experience tells us) to settle vile profanation, no where to settle true Religion.

ov. 22.1.

And if Petitions to the King will not prevaile, we must use Prayers to God, for Solomon tells us, *The Kings heart is in the hand of the Lord* (not in the power of the People) and he turneth it whithersoever he will. He can move evill Princes to good, in mercy to his People, as he did *Belshazzar* and *Darius*, as well as suffer good Princes to be moved to evill, in judgement to his peoples, as he did *David* and *Hezekiah*; yea, as he can move evill Princes, so remove them at his pleasure, as he did *Saul* and *Achish*.

etc.

But the full clearing of this, belongs to the last part of the Text. Onely this by the way; Since there are Men, who are now up in Arms against their gracious Sovereigne; least any should be led away with their faire pretences, we must know, That no man ought to take up Arms, but in the Defence of a just cause, and in Obedience to a lawfull Command. For, as a Man must have a good Cause to justify his Arms, so a lawfull Authoritie to justify his Cause: which who so wants, is not onely a Rebelle, but a Murderer, as Bernard to
the

the Templars, *Serm. 1.* Concerning unlawfull Duels, so may I say of him who takes up unlawfull Arms, if he dyes, *Mortuus homicida*, he dyes a Murtherer; if he lives, *Vivus homicida*, he lives a Murtherer: yea, whether he lives or dyes, *Est homicida*: he is a Murdeter: *Occisus lethalius peccat, & occisus aeternaliter perit*; if he lives, he is spiritually dead in that he slew, and if he dyes, he is eternally dead in that he is slain, slain without Repentance: here then enter a serious Deliberation, & no sudden resolution. Were the Cause as just as is pretended, though no man will think, to pillage Houses the way to reforme the State, to deface Churches the way to confirm Religion; formerly rowling a Ball on the Lords day, hath been accounted a great breach of the Sabbath; now, sounding of Trumpets, beating of Drums, taking of Castles, plundering of Houses on the Lords Day, an acceptable and commendable Service. Will any Man think this the way of Reformation? no sure, unlesse this Reformation must be another Creation, and so require another Chaos of Confusion. But suppose wee yet the Cause as good (I say) as is pretended; yet where is the lawfull Command of *Authoritie*? As for *Excellency, Power, and Principality*, which must constitute this *Authoritie*: The *Scriptures* allows them to Kings, denyes them to Subjects, though Magistrates, yea, the highest Magistrates, denyes them (I say) joyntly and together as in Kings. For the Magistrate though ne're so high, he is the Kings *Creature*. So Saint Peter, and so his *Power and Government* a Derivative. The Subject may have an *Hyperochen*, an *Excellency of Gifts*, yea, *Megisten Hyperochen*, the greatest *Excellency*, which makes him capable of being Councillor to the King, but not a King. But his *Exonisia* and *Arche*, his *Power and Government*, being onely Delegate, and Derived from the King; it is not consonant to Reason, that they should afford a lawfull command against the King. For the King being the Fountaine from whence the Magistrates *Power* doth stream; how against Nature is it, for the streame to run backwards into the Fountaine? for the *Power* derived from the King, to be exercised against the King? So that whilst Men take up Armes and prosecute a Civill War against the King, in stead of *Defending*, we see, they destroy Religion, in stead of *Preserving*; they disturb the Peace, in stead of *Protecting*; they violate the Laws, and that in an high Measure, and an hainous Nature. Indeed if we aske, whether there be any Cause that can justifie Armes against the King, and any *Authoritie* that can justifie the Cause? The *Scriptures* (as shall afterwards appeare) will say no, the Fathers say no, the best of Moderne Divines

1 Epist. 214

say no. What shall we say then? or rather, what shall we doe then? Why, *Defend* our Kings Person, and he will *Defend* our Religion; *Preserve* His Honour, and he will preserve our *Peace*; Maintaine his *Royalty*, and He will protect our *Lawes*.

Sirigellus tells us, That *Alphonfus* King of *Naples*, his Embleme was, *A Pelican feeding her young with her owne Bloud*; with this Motto (better applyed then of late) *Pro Rege & pro Grege*. What was that Kings, may be most truly Ours; who Pelican-like, is now ready to spend his own Bloud, for the redeeming His owne Honour, and His Peoples safety; and if yee now tread in His steps, follow His Example, in being ready to sacrifice your owne Lives, for the Honour of your King, and the Peace of your Countrey, if yee dye in the enterprise, your Deaths shall not be *Mortes*, but *Immortalitates*, having made your peace with God, an eternall Reward shall attend your Temporall Deaths. And here I passe from *Quid*, What the King is, to the *per Quem*, by whom he is King.

Per quem,
by whom he is
king.

com. 13. 1.

ib. 5. c. 24.

2. *Per Quem*, by whom? If we come to *Solomons Proverbs*, we shall finde this *per quem* answered, with a *per Me*, *Prov. 8 15. per Me Regis Regnant*, by me Kings Reigne, by Me King of Kings, and Lord of Lords: where the *per* is not a mere Permission, but a full Commission; it is not that they Reigne by my Sufferance, but by mine Ordinance, for if we bring out *per quem* to *St. Paul*, he will answer us with an *Ordinate sunt a Deo*: *The Powers which are, are ordained of God*, Bring this *per quem* to the Ancient Fathers, and *Irenaus* will tell us, That *Cujus iussu homines nascuntur, huius iussu & Reges constituuntur*: By whose Command Men are Created, by his Command are Kings Ordained. *Tertallian in Apologet.* tells us, *Inde est Imperator, unde & homo antequam Imperator*. By him is the Emperour, by whom he is Man before he be Emperour; *Inde potestas illi, unde & Spiritus*, from him he hath his Power, from whom he hath his Spirit. Hence it is, that in *1 Chron. c. 29. v. 23*, it is said, *Solomon* sat on the Throne of the Lord, in *solium Domini*, not in *solium Populi*, on the Throne of the Lord, not on the Throne of the People. Yea, bring this *per quem* to the *Heathens*, and such is the dictate of Nature, that he will answer it with a *per Jovem*. And it were more than a Miracle, that among the *Heathens*, (as one hath well observed) so many Princes should submit themselves to one, and that one peradventure a woman, peradventure a childe; were it not that they did acknowledge a Divine Power (which *St. Paul* more divine-like, calls *Gods Ordinance*) which begat a reverence in their hearts. Hence it is that we owe

owe honour and subjection unto Kings (though wicked) even because of *Gods ordinance* ; for as the unfaithfulness of a man cannot frustrate *Gods promise*, as appears, *Rom. 9.* so nor can the wickedness of the Person make void *Gods ordinance*: So that a King is not a King, because he is a good King, nor leaves being a King, when he leaves being good. We give honour, saith Bp. *Andreas* well, not *proſopo*, but *proſopopoio*, not to Man : but to God in Man. So that as contempt of the Magistrate the *Kings* Vicegerent, is contempt of the King, who ordained the Magistrate; so contempt of the King Gods Vicegerent, is contempt of God who ordained the King. For in the chain of order one link, still depends upon the other. *St. Basils* advice then is good, That we give Honour, *Toi men kalois hos to theo, tois de kakois dia ton theon*, to godly Kings, as to God; to wicked Kings for God. Though Kings themselves then be evil, yet must we reverence Gods Ordinance, and not resist, but suffer their Commands to be fulfilled, either *a nobis*, or *de nobis*; *a nobis*, in Active obedience, if lawfull, *de nobis*, in Passive, if unlawfull, we must take up, not a Sword of resistance, but a Buckler of patience; and if occasion be, we must maintain Truth and Justice *morte*, rather than *marte*, by suffering rather than by resisting. For *qui insurgit in Christum Domini, insurgit in Dominum Christi*, He that riseth up against the Anointed of the Lord, riseth up against the Lord of the Anointed. *Monarchomachoi* are *theomachoi*, fighters against the King, are fighters against God. Therefore howsoever we respect the Royall Person as Man, we must Honour, Fear, and Obey him as King. For therefore are Kings called Gods, as *Brentius* well, upon *Joh. 10. non quod natura sint Dei, sed quod officium eorum ordinatio sit divina* : Not because they are Gods by Nature, but because their *Kingly office*, is Gods Divine ordinance. Since the King then is *per Deum*, by God, we must honour, Fear, and obey him *propter Deum*, for God, which is the character of a good Christian, as well as a good Subject; who doth *arcessere ritum fidelitatis, a fonte pietatis*, draw the stream of Loyaltie from the fountain of Piety; and where Loyaltie is the daughter of Religion, like *Naomi* and *Ruth*, they are inseparable. When *Saul* was made King, though the sons of *Belial* did despise him, yet, *they whose hearts God had touched* (say the Scriptures, *1 Sam. 10. 26.*) *they followed after him*. They did not then look upon him as the Son of *Kish*, but as the King of *Israel*; as after, *David* looked upon him, not as his Persecutor, but as his Sovereign; and therefore though cruell and impious, yet did he honour him, *propter Deum*, as the Lords anointed. And thus have I done with the first

word, *Rex, a King*; having shown you, 1. *Quid*, what a King is: 2. *Per quem*, by whom he is King. *Quid in se*, what a King is in himself, *Hu- peroché, Exousia, & Arche*, Excellency, Power, and Principality; which require of us, *honour, fear, and obedience*. *Quid ad nos*, what he is to us, the defender of our Faith, the preserver of our Peace, and the protector of our Laws; which require of us a full maintenance of his Roy- all estate. This for the *quid*. 2. The *per quem*, answered with a *per me*, where *non vox humanum sonat*, it is not the voice of Man, but of God, by him Kings reign, who looseth the bond of Kings, and girdeth their loyns with a girdle, *Job 12. 18*. This the sum of what hath been deliv- ered. I should now speak of that which follows, *against whom there is no rising up*. But of these words, when opportunity shall be offered. Give me leave to adde a word or two, which shall neither be proper, nor *ultra tempus*, beside, or beyond the Time.

Beloved, *Elijahs* small Cloud hath now overspread the whole face of the heavens with a storme; the not long since Tumults have over- spread the whole Kingdom with a Civill War, and we must now know, stormes come not but by vapours; so that if the storm of Gods Judgements fall down upon us, the vapours of our filthy sins have first ascended: take away the vapours, the storme will cease; take away our sins, Gods judgements will be removed. We attribute the continuance and encrease of our miseries, to the raging malice of the Adversary; who like *Jehu*, drives furiously, and what conditions of peace are offered, yea, what Articles concluded, he casts them behind his back. But indeed we ought to look within our selves; and if we desire peace with Men, we must first make our peace with God; and having made our peace with him, we need not fear the enmity of man. God shall be to us, what he was to *David*, *Psal. 62. our Rock, and our salvation, our defence, our refuge, and our glory*. And if he be our Rock, what storme shall shake us? if our *salvation*, what trouble shall deject us? if our *defence*, what weapon shall wound us? if our *refuge*, what enemy shall pursue us? if our *Glory*, what tongue shall disgrace us? Fear we not then the power or violence of the Adver- sary, fear we not his great strength. It is a remarkable passage, which History relates concerning *Phocas*, who when he had slain his Mas- ter the Emperour *Mauritius*, he strengthened himself with strong Forces, fortified himself about with strong walls; and when he thought himself secure from the Enemy without, he heard a voice in the night saying to him, *The Enemy that is within thee, that shall de- stroy thee*, meaning his rebellious sin; the Application is easie. We may

may (blessed be God) say with holy David, Psal. 21. 2. *In virtute tua Domine, The King shall reioyce in thy strength, O Lord, exceeding glad shall he be of thy salvation.* The King shall reioyce in thy strength, not in the strength and number of his people, nor in the valour and prowesse of his Captains; but *Virtute tua Domine*, in the might of the Almighty, for that is *Virtus ad salutem*; that strength brings salvation; in which salvation great shall be our Kings Joy, great shall be his glory and his honours, *ve. 5.* Now *Regis ad exemplum*, let not us place our strength in an arme of flesh, which like Jeroboams hand shall suddenly wither, and bring inevitable ruine upon us: but let us relie upon the arms of the Almighty, which are *everlasting*, Deut. 33. 27. stretch out to all eternitie, as for the defence of his Anointed, so for the safetie of all those, who repose their whole trust and confidence in him.

Let others think force of Arms whereby they offend God no lesse than their King, the way to reform and repair all: my advice to you is, that if you desire the Times should mend, you would first mend your selves: and to that end, in unfeigned humiliation betake your selves to God with prayers and tears, lest your darknesse be without Light, your judgement without any beams of mercie. Sue to God for a Treatie of Peace, (for your souls first, and then for the Kingdom) sending forth, *Legationem Eachrymarum*, (as Gregory calls the weeping of a Penitent) an Embassage of tears, to which God will assuredly give a gracious audience. Now that our State like Noahs Ark is tossed upon the waters of Civil Dissentions, send out the dove of humble Prayer, and though it return into your bosomes, as the Dove into the Ark, empty; yet send it out again, and at length it will bring in the Olive branch of Peace. Though the furie of War had sucked out all the marrow of the Commonwealth, so that it were like those dry bones in the Prophets vision, yet by our prayers and tears we should so prevail with God, that (according to the Scriptures expressions) he would make the severall joynts of Kings, Nobles, and People, to knit again; and tye them together with their Sinues and Ligaments, Loyaltie and affections; clothe them with their old flesh, of peace and plenty; wrap them in their old skin of Riches and Glory, and breathe life into them again, even the execution of justice, the life of a Common-wealth, and soul of a Kingdom; which God of his infinite mercie, and for Christ Iesus his all-sufficient Merits vouchsafe unto us, *Amen*.

Ezech. 37.
7. 9, 16.

To His Excellency
V V I L L I A M

EARL OF NEWCASTLE, Generall of His
Majesties Forces in the North, &c.

Right Honorable,

IT is not the Excellency of the Work, which hath induced me, to present it to the Patronage of your Excellencie; But because there is a Congregation, or rather a Combination of Men, who with *Harmogenes in Tertullian*, *Maledicere singulis officium bonæ Conscientiæ judicant*, think it the discharge of a good Conscience, to speak evil (yea and to do evil) against all those who oppose them: The same dutifull respect, which begot the intention of having your Excellency my Auditor, begot also the desire of obtaining you my Protector; that as the Work hath had the Grace of so generall an Approbation, so the Author the Countenance of so Honorable a Patronage, and withall the Protection of so Worthy an Excellency. The praises of whose greatest worth, are best heard from the Voice of this greatest County, into which (by the sollicitation of the Loyal Nobility and Gentry, and by Commission from His Sacred Majesty) your Excellency hath advanced with your present Forces, to repress the fury of Rebellion; which, neither pitying the tenderesse of Infancy, nor the infirmities of old Age; neither regarding the Priviledge of Sex, nor the plea of Condition, hath offered inhumane violence to all. And now (Right Honorable) maugre the malicious attempts of the Rebellious (whatsoever is the issue of your noble Endeavours) here shall Posterity find it Recorded, That *William Earl of Newcastle was Loyal to his Sovereign, and faithfull to his Countrey; Quem non Ardor prava jubentium mente quatit solida.* Whose Memory shall be precious in the minds of all good Men, and Loyal Subjects. So that should you sacrifice your self in affection to your King and Countrey, your Honorable Death shall be a means to procure you a glorious Life, and an eternitie of happinesse shall crown your fidelity to your Prince. In whose Honour and safety, that you may be preserv'd safe and Honorable, is the devout Prayer of

Tork, December the
fifth, 1642.

Your Excellency's most
humbly devoted
Servant,
R. MOSSOM.

THE SECOND SERMON.

Preached in the Cathedrall Church in York,
On the 27. of November, 1642.

PROV. 30. 31.

— *And a King, against whom there is no rising up.*

Let the words of my mouth, and the meditations of my heart, be now and ever acceptable in thy sight, O Lord my strength and my Redeemer.



N abrupt Beginning duls the attention of the Auditor: For the better Introduction then to our present Discourse, give me leave to recapitulate; & recall to your memories the Heads of our former. In the handling of the words, I shewed you first their Dependance, implied in the Conjunction *And, And a King*: From whence I inferred this Conclusion, That Majesty is the Ornament of the Crown, the beauty and comeliness of a King. The words themselves I took in order as they lie, making a King the Subject, yet without subjecting the King; for our method was, first to shew you *Quid*, What a King is. 2. *Per quem*, by whom he is King, &c.

Here I left the King, in his relation to his Subjects; and here I left the Subjects, in their relation to their King. And I wish this mutuall relation had been kept so inviolate, as that, having spoken of the King, I had not any occasion to enter upon the latter words of my Text, more then to repeat the words themselves, and tell you that, *Against him there is no rising up*. But since *Solomons Nemo insurgit*, there is no rising up, is turned into *Dauids Multi insurgunt*, many are they that rise up: I could not any longer sit still, but rise up I must too, (& good manners you will say when my betters rise before me) But how rise up? why, as every good Subject ought to doe, *Pro*, not *Con*, For the King, not *Against* him: For, *Against him there is no rising up*.

In the handling of which words, I shall obseve this Method: 1. To speak of the words, as denying *rem factam*, the thing done; and here in I follow *Iunius* and *Tremelius* with their *in quem nemo insurgit*, the same with our English, *Against whom there is no rising up*. 2. As denying, *jus facti*, the lawfulness of doing the thing; herein I follow *Lyrannus*, *Clarissus* the Scholiast, the Doctors of *Lorraine*, and others, with their *Nec est qui resistat ei*, neither is there any that may resist him.

Having done with the words as denying *rem factam*, the thing done, and *jus facti*, the lawfulness of doing the thing; I shall shew you the *Quomodo*, and the *Quare*.

1. The *Quomodo*, the manner how there is no rising up.

2. The *Quare*, the reason why there is no rising up.

1. The *Quomodo*, the manner how there is no rising up. 1. *Non corde*, no rising up in the Heart, *malum cogitando*, in thinking evil. 2. *Non lingua*, no rising up with the Tongue, *Maledicendo*, in speaking evil. 3. *Non Manu*, no rising up with the Hand, *malefaciendo*, in doing evil.

2. The *Quare*, the reason why there is no rising up, & that is, 1. *Propter malum culpa*, for the evil of sin. 2. *Propter malum poena*, for the evil of punishment, Rebellion being properly Satans sin, both to denotate the *culpa*, and the *poena*, the guilt and the punishment.

1. Denying *rem factam* the thing done. 1. Then to speak of the Words as denying *rem factam*, the thing done; in *quem nemo insurgit*, so *inimicus*, against whom there is no rising up, so our English. But what? *Nemo insurgit*, no rising up? What meaneth then those soundings of Trumpets, those beatings of Drums, those Alarums of War? Are these so frequent in our Ears, and yet *Nemo insurgit*, no rising up? What think you? was *Solomon* acquainted with the Logick of our Times, that Towns should be Garrison'd, Armies rais'd, Fields pitch'd, Battails fought, contrary to the Kings Command, with contempt of the Kings Majesty, and with hazard of the Kings Life, and yet *Nemo insurgit*, no rising up against the King? no sure; there is *ingens hiatus*, a vast distance betwixt *Achitophels* policy, and *Solomons* Wisdom; that fomented Disloyalty and Faction, this instructs Obedience and Subjection. What then? is it, because rising up in Rebellion against the King, is a Sin so horrible, and the Miseries which attend this Sin so insupportable, that *Negare maluit quam prohibere*, he rather chose to deny then to forbid it? That as *St. Paul*, *Ephes. 5. 3.* would not have caveatousness so much as once named amongst the Saints, so nor *Solomon* here Rebellion amongst Subjects? This doubtlesse is not far from the Wife-mans intent. But the truth is, *non tam negat, quam negando fortius prohibet*, he doth not so absolutely deny, as by denying the more strongly forbid. For we may observe, that in the Language of the Scriptures, as the strongest Negation is by an *Interrogative*, so the strongest prohibition, is by a *Negative*: as here, *Rex in quem*

2. Denying *nemo insurgit*; A King against whom there is no rising up. Thus as *deus facti* the denying *rem factam*, the thing done.

lawfulness of doing the thing. 2. As denying *jus facti*, the lawfulness of doing the thing. here I must lanch out into the deep, and not fearing what Stormes may follow, steare forwards; guiding my Course by the Compassse of

Gods

Gods Word. *Non est qui resistat ei*, so *Clarum* the Scholiast, and others, *Neither is there any that may resist him*. Not any, whether of the Clergy or Laity, whether Private Persons or Publique, whether Lords or Commons. *Solomon* hath a *Non est qui resistat ei* for them all. *Let every Soul be subject to the higher Powers*, so *Saint Paul*, *Rom. 13. 1.* *omni iuri*, every Soule. *si quis tentat excipere conatur decipere*, is the known Language of *S. Bernard*, he that attempts to except, endeavours to deceive. Though a Prophet then, an Apostle, or Evangelist, though a Man of an Extraordinary Calling, yet subject to the Ordinary Jurisdiction; no Cloyster or Church, no Profession, Employment or Dignity, is a Sanctuary, a Priviledg'd Place, from the Tribute of Obedience due to *Cesar*. To apprehend the strict tye, in which the Subject is bound to His Sovereigne; we must know that Kings, are the Successors of the Patriarches, both in the right of their Fatherhood, as Fathers of the Country; and in the rule of their Government as Governours of the Common-wealth. The difference seems to be onely this, that the Patriarchs were Kings of their Families, and Kings are the Fathers of their Countries. So that *jus Regium* commeth out of *jus Patrium*, the Kings right from the Fathers, and both hold by one Commandement morall, and one Bond naturall; so that as the Son by the same Command of God is bound to obey his Father, that the Subject is to obey his King: So by the same Bond of Nature the Subject is to obey his King, that the Son is to obey his Father. Yea, in the Relation of a Subject to His King, is contain'd not onely the Relation of a Son to his Father, but also a Wife to her Husband, of a Servant to his Master. And what Father will admit it lawfull, for his Son violently to resist him? What Husband, for his Wife forcibly to oppose him? What Master, for his Servant to rise up against him? And shall we admit it lawfull then, for the Subject violently to resist, forceably to oppose, and with Armes to rise up against the King, who is *Pater Patriæ*, the Father of the Country; *Maritus Reipublicæ*, the Husband of the Common-wealth, and *Subditorum Dominus*, the Lord of all His Subjects? True (may some say) it is impious indeed to resist a King that is pious; but a King by impiety doth degenerate in *Tyrannum*, degenerate and become a Tyrant; and when the King deserts his Duty, no marvaile if the Subjects forsake their Loyalty. As if Kings received their Crowns, as some high Officers their Commissions with a *dum bene se gesserint*. I told you before, and now tell you againe: I might here answer as *Joash* did, *Iudg. 6. Let Baal pleade for himselfe*, let wicked Kings Patronize their own cause (thanks be to God) we have no cause to complaine of our Kings wickednesse, but

B. Andrews.

What the relation of a Subject to his King.

Object.

Ans.

of our own, and so need not I pleade for evil Kings, since God hath bestowed upon us so good and gracious a King, had we but thankfull Hearts to acknowledge his Goodnesse. Yet because the Presse and the Pulpit have abounded with false aspersions cast upon the Royall Majesty, and prepossessed the People with vile Opinions, and wicked conceits of His Sacred Person and Dignity. I will suppose those Men, who maintaine the People in their disloyalty, not to be what indeed they are, *fallacia Magistri*, (as *Tertulian* calls some in his time) Masters of Falshood; and to be what indeed they are not, *Magistri Veritatis*, Masters of Truth; and so all their false reports, true relations. And notwithstanding this supposition, I shall make good *Solomons non est qui resistat ei*, make it evident unto you, That it is not lawfull for the Subject to rise up in Armes against him. You may remember I toucht upon this point formerly, I shall now (I hope) to your better satisfaction more fully handle, what I then but lightly toucht.

Our Ground-work must be this infallible Axiome, That *It is not lawfull to take up Arms, but in the defence of a just Cause, and in obedience to a lawfull Command.* 1. Then I will make it apparent that there is no Cause. 2. That there is no Authority that can justifie a Subject taking up Arms against the King. But before I proceed, give me leave to premise somewhat, for the preventing prejudice and misunderstanding (a thing too too incident in the cause of Kings.) When God and the King stand in Subordination, there, *Deo & Hominibus*, we must obey God and Man. But where they stand in opposition, there the Apostles Maxime is good, *Deo potius quam hominibus*, *Act. 4. 19.* we must obey God rather then Man. When then I tell you, you must obey wicked Kings, think not that I would have you obey Kings in their wickednesse. No. I know there is a *qua Caesaris*, and a *qua Dei*, so that our Oath of Allegiance to the King, must be no breach of our Oath in Baptisme to God. As Kings raigne; *per Deum*, by God, so must we obey them *propter Deum*, for God, not *contra Deum*, against God. Not, because Kings are Kings, therefore, *quod libet licet*, their Will must be a Law. What were this, but to Deifie Kings; and in stead of Gods, by Analogie, to make them Gods indeed; instead of *Dii diſti*, *Dii facti*, and so wipe the first Commandment out of the Decalogue. We must know then, we are to learn a Lesson of Obedience, even when we disobey, Obedience to the punishment inflicted, when we disobey the Command enjoyned; yeelding though not *Active obedience* to doe, yet *Passive*, to suffer what the evill Prince layes upon us; so that, as wee may not obey Princes in doing the evill they Command, so nor may we rise up against them, when they command that which is evill. And this

Not.

this is the summe of Gods truth, and the Saints practise, in this case of Subjection to wicked Kings. This to remove Prejudice and Misunderstanding, now ad rem.

1. *No Cause* can justify the Subjects taking up Arms against their King. We must know Satan deceives not more, then when an Angel *can justify* of Light; and Rebellion prevails not more, then when its pretence *arms against* is Religion and Justice. See that one Example of *Absolon*, 2 Sam. 15. *the King*. He steals away the hearts of the people; and how that? First he possesseth Ver. 6. *them with an evil opinion of the King, that he neglects the execution of Ver. 3. Justice*; and then insinuates into them, *That if he were made Judge in Ver. 4. the Land* (not yet seeming to aime at the Crowne, he onely desires to be made a Judge in the Land) *then the times should be better: If any Ver. 5. &c. man had any suit or cause, if he came unto him, he would doe him justice.* And then condescended to a winning Affability: with the people, he raiseth a most unnaturall Rebellion; which he colours over, not onely with the faire pretence of executing Justice, but also of preserving Religion, and therefore, *he offers sacrifice before the people.* And the better to countenance his Rebellion, he makes use of *Achisophel* the great Councillor, and others of the Nobles of *Israel*. And if we look upon *King David*, he (good Man) is put to as great straits as *King Charles*. He is driven from the great City *Jerusalem*, he is forced to fly a farre off, and glad that he can be furnisht with provision at *Mahanaim*, at the bounty of his better Subjects. And being at this distance, he assembles what Forces he can raise, and sends them out to suppress the Rebellion of *Absolon*; who as he brought upon the Kingdome the misery of a Civill War, so upon himselfe the confusion of an unnaturall Son, and a rebellious Subject. Here let me say to *King Charles*; what *Cushai* said to *King David*, (since their case is not much unlike) when he brought the news of the Victory, 2 Sam. 18. 32. *Let the enemies of my Lord the King, and all that rise up to doe thee hurt, be as that young man is.* But that a pretended cause, how specious soever, should justify Arms against the King, no man will beleieve. Therefore I must goe a great way farther, and draw the cord much longer, and make it appeare, that no *Cause*, how just soever truly and indeed, can justify the Subjects taking up Armes against their Sovereigne. What Cause more religious then that of Religion? What Cause more just then that of Justice it selfe? Yet neither for the profession of Religion, nor for the execution of Justice, may Subjects take up Arms against their King. This is evident, *Assur* is the rod of Gods anger, yet must *Israel* be subject; *Nebuchadnezzar* his scourge, yet must *Judah* submit,

submit, and be so farre from raising Armes against him, *that they must pray for his Peace*, Jer. 29. 7. In that, 1 Tim. 2. 1. *Prayers are commanded to be made for Governours*, who were they? not Christians, but Heathens. In that, 1 Pet. 2. 13. *Honour the King*. Who was that? Constantine the good? No, but Nero the Cruell. And sure, where God Commands Prayers to be made for Kings, Honour and Obedience to be given to Kings, he takes away taking up Armes against Kings; though such as Nebuchadnezzar, such as Nero, Idolatrous and Cruell.

Blessed are they (saith our Saviour) who suffer persecution for Righteousnesse sake, for theirs is the Kingdom of Heaven, Math. 5. 10. not Blessed are they who raise Rebellion for Righteousnesse sake, that theirs may be the Kingdomes of the Earth. And again, *Love your Enemies, blesse them that curse you, and pray for them that despitefully use you, and persecute you*; and the reason is, *ut Filii sitis*, That ye may be the Children; the Children of whom? *Filii hujus seculi*, Children of this World? no; Flesh and Blood cannot endure this; they are for another Way, a Way of Opposition, a Way of Rebellion; but *Filii Patris vestri qui est in Calis*, The Children of your Father which is in Heaven. If then to love our Enemies, to Blesse them that Curse us, to doe good to them that hate us, and to Pray for them that despitefully use us and persecute us, be Godly, Spirituall, and Heavenly; then to have bitter Envyings and Strifes in the Heart, to raise Civill Dissention and Division in the State, is Earthly, Sensuall and Divellish, as S. Iames speaks ch. 3. v. 15. S. Peter in 1 Ep. c. 2. v. 18. He admonisheth Servants to be subject to their Masteres, *with all Feare, not only to the Good and Gentle, adda x̄i tūc onodū*, but also to the Froward, so our English, *pravis the wicked*; so Beza: *duris hard or cruell*; so Tremelius. And if Servants must obey wicked and cruell Masters, then must Subjects obey Wicked and Cruell Kings: for the same relation that the Servant hath to his Master, the same hath the Subject to his King. And Beza's note here concerning the Servant, may, not unfitly, be applied to the Subject: That, though his condition seem in this case very grievous, yet his subjection shall be so much the more acceptable to God, *si voluntas ipsius plus valet quam Dominorum injuria*: If the good pleasure of his will more prevails with them, then the injuries of their Lords. Again in Rom. 12. 19. *Dearely beloved (saith Saint Paul) avenge not your selves*: If we may not avenge our selves upon our Equals, much lesse upon our Superiours, and least of all (that is, not at all) on him who is Supream, *Ergo affligemur in ultis*, shall we then be tyrannized over without revenge? Musculus makes the objection, and gives the answer: *adjecta est*, (saith he) *hujus gratia*,

Comment in
locum.

Quod 67. 1

Quod 67. 1

Quod 67. 1

Quod 67. 1

Kerf. 44.

gratia, assertio illa, ego rependam. For this cause is that Assertion added, *I will repay faith the Lord*: and a fearefull thing it is to fall into the hands of the living God, and ideo horribilius Regibus, therefore the more fearefull for Kings, because they have him alone to be their Judge, and, *quid credimus iudicem illum, si non & ultorem?* as *Tertullian* speaks, Wherefore doe we beleive him a Judge, if not a Revenger? As for Kings then, God will punish them *cumque*, with his own hand: which *David* knew well, when he answered *Abishai* (moving, yea, inciting him to slay *Saul*, or suffer *Saul* to be slain) with a *Demi percussus*, *God shall smite him*: but as for himself, he would not stretch out his hand against him, 1 Sam. 26. 10. 11. I could heape up Texts of Scripture to confirme this Truth, but this one sentence of my Text may suffice: where we have it *proprie terminis* (a thing now a dayes so much stood upon) *A King against whom there is no rising up.*

If we desire Examples for further confirmation, let us retire back to former Ages, and we are presently (as Saint *Paul* speaks upon another occasion) *encompassed about with a cloud of witnesses, νεφέλη μαρτύρων*, a cloud of Martyrs; sealing and maintaining Gods Truth, with their own Blood, not with the Blood of others. Was not *Saul* a bloody persecutor slaying *Abimelech*, with fourescore and foure Priests in one Day, upon the false accusation of *Doeg*? was he not a *Demoniacke*, possessed with an evill Spirit? a cruell Tyrant, seeking not onely the death of *David*, but also of *Jonathan* his own Sonne? Yet when God had delivered him into *David*s hands, and *Abishai* (looking upon him onely with a Souldiers Eye, as his Enemy) had beene earnest to kill him; yet saith *David*, *destroy him not, for who can stretch forth his hand against the Lords Anointed, and be guiltlesse?* 1 Sam. 26. 9. The Lords Anointed! What *Saul* a persecutor, a *Demoniacke*, a Tyrant, and yet *Christus Domini*, the Lords Anointed? Here (beloved) let me give you a remarkable observation; This Anointing here, doth not betoken any Spirituall Grace, as elsewhere it doth in severall places of the Scriptures: a mistake (let me tell you) which hath begotten many irreverent opinions concerning Kings. Royall Unction gives a just Title to the Crown, not Divine Grace to sway the Scepter: it gives Right to rule, not to Rule rightly. Though true it is, it were much to be wisht, that Grace in their Hearts, were as fragrant as the Oyle upon their Heads: and that, as they excell in Glory and Dignity, so in Godlinesse and Vertue. But we see wicked *Saul* then, as well as holy *David*, is *Christus Domini*, the Lords Anointed: he had (as all wicked Kings have) *sanctisatam unctionis*, though not *sanctitatem vite*,

Heb. 10. 11.

Heb. 12. 1.

Note.

an holy Calling, though not an holy Life. Yea, *the Lord ruleth in the Kingdom of men, and giveth it to whomsoever he will*, so the Prophet Daniel, Chap. 4. ver. 32. so that he may be *Christus* who is not *Christianus*, as was *Darius* the Heathen, *Iſa.* 45. 1. If then Kings are made *Christi Domini*, the Lords Anointed, neither for Religion nor Vertue: then certainly they may not be unmade for either Heresie or Vice, according to that Divine Axiome, *Dominium temporale non fundatur in gratia*, Temporall Dominion (or power of Rule) is not founded upon Grace. To all this accords that of *Iunius* and *Tremelius*, *Vñko Iehova*, (say they) the Anointed of the Lord, that is, *à Deo ad regnum assumpto*, admitted by God to the Kingdome; and what? to have his Crown presently cast down to the ground, and himselfe upon misdemeanour deposed from his Throne by the States, by the multitude, by the collective Body of the Kingdome, as some would have it? No, *à Deo ad Regnum assumpto, ac proinde sancto, & muniso ab omni injuria*, admitted by God to the Kingdome, and therefore sacred and fortified from all injury. In that great defection under *Ieroboam*, did there not live many holy Prophets? in that hot Persecution under *Nero*, did there not live many holy Apostles? under that grand Apostacy of *Iulian*, did there not live many holy Fathers? yet (I will speak it *ex animo*) let it appear that there was ever any one Prophet, any one Apostle, and one Father, that stirred up sedition, or moved the People to take up Armes (though in their defence) against their Sovereign: and I will submit to their Censure who now oppose their King, and I think I could not expect more severe Iudges. Run over the Acts of the Apostles and you shall find them in the Prison, not in the Campe: drawne before *Magistrates*, not drawing *Magistrates* before them: stoned but not stoning: struck with the Sword, but not striking with the Sword. And in *2 Theſ.* 1. 4. *We glory in you (saith the Apottle) in the Churches of God: for what? for their Valour and Courage in defending the Gospell by force of Arms? no, but for their Patience and Faith, in all their Persecutions and tribulations for the Gospell.* Aske Saint *Augustine* (that holy and Learned Father) how Paganisme and Heresie was vanquisht, and how the truth of the Gospell was maintained? and he will tell you, *non à repugnantibus, sed à morientibus Christianis*, not by Christians resisting, but by Christians dying. What think you now? who are the best Christians, they who take up the Crosse and follow Christ, or they who take up Armes and resist their Sovereigne?

But some may say: The former Christians did not take up Armes, and a good reason why, they had no Armes to take up: or if they had, they

Salisf. deter.
Com. in loc.

Note.

Epist. 42.

Object.

they were so far inferior in number and power, that they durst not take them up. But, what think you of that which *Tertullian* tells us of in his Greek fragments? That when *Plinius Secundus* observed the numerous company of Christians which suffered Martyrdom for the Faith of Christ, *multitudine interemptorum permensus*, (as *Ruffinus* translates it, *Spectatus*) astonished at the multitude of them that were slain, be related, to the Emperour, *quod innumera hominum millia quotidie obtruncarentur*, that innumerable thousands of men were slain daily, (as the same *Ruffinus* tells us) what so many thousands slain, & *quotidie* too, slain every day? how easie had it been (having the Lord of Hosts on their side) to have gathered themselves together in every Province, and to have stood, not only for the Truth, but also for their Lives, and so have destroyed, so have slain, and so have caused to perish all the power of the people, and of the Provinces that should have assaulted them, as did the Jews, (yet not without Commission from *Abasuerus*) *Esth.* 8. 11. But we see the contrary affirmed to their faces with a challenge, in *Nazianzenus Orat. 2. cont. Julian*; *In quas vestrum* (saith he) *populum ex astuantem contra vos insurgere salicimus? quibus vise periculum attulimus?* Against whom of you have we made the tumultuous people to rise up? Which of you have we put in danger of his life? They had not so learned Christ. They knew well, The Kingdome of heaven suffereth violence, and the violent take it by force; but what violence? of opposing? no, but of suffering. What Force? of Arms? no, but of a godly life. They knew well, if God had intended the founding his Church, the propagating his Truth, by an arm of flesh, by the power of the temporall sword, he who is *capax*, the seacher of the heart, is also *potens*, the mover of the heart; and so would have moved the hearts of Kings, rather then the hearts of the people; he would have called the Wise, the Mighty, and the Noble, rather then the foolish, the base, and the despised. But that no flesh should glory in his presence, and that Gods strength might appeare in Mans weakness, he chose the foolish things of the world to confound the wise, the weak things to confound the things which are mighty, and base things of the world, and things which are despised, did God choose; yea, things that are not to bring to nought things that are: *1 Cor.* 1. 26, 27. &c. That of *Cyprian* to *Demetrianus* is full to our purpose; None of us (saith he) when he is apprehended resisteth, *quamvis nimis & Copiosus noster sit numerus*, though our number be far the greater. Above all, Ecclesiasticall Hist. relates, that *Julians Army* (notwithstanding his great cruelty & oppression) did consist most

of Christians, who (we read) fought for him against his enemies, but never for themselves against him; and that his Army did consist most of Christians, appears by that full Acclamation of theirs to Iovinian after Iulian's death, *Christiani sumus, We are Christians*. So that we may well say with *Tertullian*, concerning the Sect of Christians in their Persecutions, *Oecidi licet, occidere non licet*; not *occidi potest, occidere non potest*; not, that it is in their power to be slain, not in their power to slay; but it is lawfull for them to be slain, not lawfull for them to slay. *Solomon* here confirms it with a *Non est qui resistat*, there is not any that may resist.

The Adversaries Objections answered.

Yet are not the Adversaries herewith satisfied, but object to us the men of Jerusalem who rose up against King *Amaziah*; *2 King. 14. 19*: Yet see how the Scripture sets a brand upon them, and tells us, that *Conspiraverunt conspirationem*, they made a great Conspiracie; as if a little commendable, as it is imitable. They tell us of the ten Tribes falling away to *Ieroboam*; though the Scripture tells us, that it was of the Lord, *1 King. 12. 24. Ieroboam* being anointed to the Crown by *Abiah* the Shilonite. They tell us of *Iehu* smiting the house of *Abah*, and rising up in Arms against *Ioram* his King, though the Scripture tells us; *2 King. 9. 6. Thus saith the Lord, I have Anointed thee King over Israel*, and so *Peter* answers well, *It was an act extraordinary*, & *non in exemplum trahendum*, and not to be drawn into example. They tell us also of the people delivering *Ionathan* from *Sabul*, *1 Sam. 14. 45*. Though it appears not in Scripture that they did it by forceable Arms of resistance, but rather (as *Paulus* and *Tremellius*) by forceable Argument of Persuasion, *ad persuadendum* rather, *quod habuerunt rationem*. That, laying aside the account he had of his oath, he would have respect to Equity and Justice. Thus then, notwithstanding the opposition of the Adversaries, I have made it clear to you, that no *Cause* can justify the Subjects taking up Arms against the King.

Loc.com.cla.
4.c.20.

Comment in locum.

2. No authority.
Object.

1. No Authority. Who shall command against him? from whom issueth the power of commanding?

Yea, but he is entrusted with that Power by the Commonwealth, for the safety and well-fare thereof; which if he abuse, he may be deprived of it by the Commonwealth.

Ans.

Suppose this true, (as you know affirmed it hath been for a Truth) suppose our King had his Power committed to him by the State, (which yet is most false, as shall presently appeare) and suppose it in the Power of the State, to require it of him again, (though let mee tell

tell you, this severing the Head from the Body, the King from the State, hath been as ominous as erroneous. But as I leade you into this Maze, so will I conduct you out again. Upon this supposition then, *N etc.* consider well our many *Heroes*, brave Worthies, *Starrs*, *prime magni cidiis*, shining no lesse in Valour then in Vertue; consider the gravity of their Wisdome, the Authority of their Persons, the Uprightnesse of their Lives, Men fit for Councell in Peace, and Conduct in Warre. Consider those great Nobles, and grave Judges of the Land; the learned Doctors and Clergie of the Land; the faithfull Gentry, and loyal Commonalty; consider the great Counties, the many Cities, with the famous Universities: All which stand up in defence of their Sovereigne the Lords Anointed. Consider these well, and then tell me, what is that you call the State, what is that you call the Commonwealth of the Kingdome.

Thus you see, that not without cause Saint Iude tells us, *ver. 8.* that they who despise Government, *φιλοτιμη*, not *Dominum*, but *Dominatum*, not the Governours, but the Government; *ordinem ipsum a Deo constitutum*, so *Beza*, the Order it selfe constituted by God. They (the Apostle tels us) are *κατακλιμένοι*, *altissima veterno sopiti*, buried in a dead sleep, so *Beza* againe: they are filthy dreamers, so our English: *delusi insomniis*, deluded with Dreames, so *Erasmus*. That of our English may be applyed to the great States-men, the Patriots; that of *Erasmus* to the People, their Disciples: the former they are filthy dreamers; the latter, they are *delusi insomniis*, deceived with their dreames. For is it not evident to him that is awake, and his eyes open, that what those men set downe to justifie their actions, doe most of all condemne them, they swerving from their own Principles? *But so returne.*

The power of Kings is *de super*, not *de subter*: from above, not from beneath: from God, not from the Subjects: Call them what you will, the Multitude, the States, or the Common-wealth, *Ego dixi. Dis estis, Psal. 82. 6.* I have said ye are Gods: *Ego dixi*, I have said; not *Nas diximus*, we have said: He hath said it, whose *dixit* is a *fecit*, By him are Kings ordained, by whom all things are created; *Per me Reges per quem Regna*, by him are Kings, by whom are Kingdomes; the World, and the Government of the World have the same *Per*; both *Potestatis* & *Personae*, of Power and of Person. If wicked men once separate *Reges* from *Per me*, Kings, from him by whom they are Kings, no wonder if they strike at *Regnant* too, no wonder if they strive to cast their Crowns down to the ground, and lay their honour

In Apolog. in the dust. *Tertulian* is full for an Heathen Emperour: *Imperatorum* (saith he) *necesso est ut suspiciamus*, it is necessary that we reverence the Emperour: And how so? *Vtrum quem Dominus noster elegit*, as him whom our Lord hath chosen: *Vt merito dixerim noster est magis Caesar, ut à nostre Deo constitutus*, that I may very well say, Caesar is rather our Emperour, as constituted by our God.

Object. Yes, the King is by God, but God he worketh by means: and therefore though he choose the King, yet it is *mediante populo*, by the choice of the people.

Ans. For this see *Psal. 89. 20.* there saith God of King David, *I have exalted one chosen out of the people. Electum è populo*, chosen out of the people: not *electum à populo*, chosen by the people: *Qui exaltavi, etiam elegit*, by him he was chosen, by whom he was exalted;

The King not chosen by the People. by him he was chosen out of the people, by whom he was exalted above the people. And as for King David, so for all the Kings of his Race, God had a *Per me* for them all: and as for them, so for all Kings else by lawfull Succession, that is, *certum & determinatum*. As for unlawfull Usurpation, I leave that *sub Iudice*, as needing no Sentence at the present. If then the King receives not his Power from the Common-wealth, then cannot the Common-wealth either take away the Power from the King, or exercise a Power and Command against the King. Thus then, if no Cause, no Authority can justify Arms against the King, whatsoever Cause men pretend, whatsoever Authority they produce, Solomon stands up still for the King with his *Non est qui resistat ei*, there is not any that may resist him. But here I must not passe neither without a stand.

The severall places of Scripture, which yeeld either Preecept or Example of Obedience to Kings, (though wicked) there are those who evade the Force of them, by applying them to private or particular men, and so runs indeed the whole Current of Antimonarchians. And therefore say they, The Magistrates under the King though *singuli separatim* each one severall be his inferiour, yet *universi conjunctim*, all conjoyned are his superiour. By the way observe, *Vt dicta factis deficientibus erubescant*, as *Tertulian* (*de Patientia*) speaks, That their Writings may shame their actions. Their owne Tenet is, That if the Magistrate be above the King, they must be *universi conjunctim*, all conjoyned, not divided, and so, that the lesse part prevails over the greater. Which perchance may be true, as concerning a Duke of Venice, (as you have formerly had the example) or a Prince of Orange; but most certainly not as concerning a King of England. Therefore (Be-

Note.

(Beloved) beware of those kind of Statesmen, who following their Master, would first bring us to a low King, and after that (I feare) a Low-Country too. *Buchanan* a great Patron of this Faction tells us, *quasi ex Tripodi*, with as much confidence, as if it were an Oracle (*in Dialog. de jure Reg.*) *jus idem habere in Reges multitudinem, quod illi in singulos à multitudine habent*: It is too poysonous to be Englished. Thus sometimes the States, sometimes the Multitude in these Mens opinions, must *suprememere*, be Supream; and not the King in *Saint Peters*. But what? shall we beleive *Buchanan* and the Presbytery, or *Saint Peter* and others of the Apostles? *cui potius figuram vocis sua declarasset, quam cui figuram gloria sua revelavit* (saith *Tertulian*) to whom should Christ have revealed his will, rather then to whom he revealed his Glory; namely, *Saint Peter* and the rest. I will not abuse your patience, nor misse my paines to enlarge a Confutation; *vel recitasse, est confutasse*, to have recited them, is to have confuted them. Onely observe, that the Practises of those in our times who oppose the King, are false besides the Foundation layd them by their Masters, for if they look their Lesson over again, they shall find: that not a part or parcell of the Magistrates, but *universi conjunctim*, all conjoynd; not *aliqui à multitudine, sed multitudinem*, not some Companies of the Multitude, but the whole Multitudes: not *unus aut alter de judicibus, aut Principibus Regni*, one or two (that is, some few) of the Judges or Nobles of the Kingdom: but they are *universi Rebus ordinis*, the whole States of the Kingdome, who may either *moderari coecere, or punire Principem*. Thus as *Iob* speaks, chap. 5. ver. 13. God taketh the Wise, *in novitia autis*, saith the Septuagint, in the subtle-willnesse, and the counsell of the froward is carryed headlong, *consilium reluctantium*, so *Lucius*: the counsell of the Rebellious, not devised with more folly, then prosecuted with fury, to their own destruction.

Note.

I will conclude this point then, with that place in the Church Homilies (so full against wilfull Rebellion, That certainly Satan intending to raise Rebellion in the People; first thought it necessary to suppress the Homilies from the People.) The Words are these, *Turne over and reade the Histories of all Nations, look over the Chronicles of our own Country, call to memory so many Rebellions of old time, and some yet fresh in Memory; and we shall finde, That, were the Multitudes of the Rebels never so huge and great, the Captaines never so Noble, Politicks and Witty, the pretences feigned never so good and holy; yet the speedy overthrow of all Rebels, of what Number, State, or Condition.*

Note.

quester they were, or what colour or cause for ever they pretended, is, and ever hath been, such, that God thereby doth shew, that he alloweth neither the dignity of any Person, nor the Multitude of any People, nor the weight of any cause, as sufficient for the which the Subjects may move Rebellion against their Princes. Thus far the Homilies of the Church. And if thus no Cause, no Authority against a wicked King, much lesse can any Cause, any Authority justify Arms against a gracious King. If Jeremy will have Subjection to Idolatrous Nebuchadnezzar; if Christ to Heathen Caesar; if Saint Paul to Persecuting Nero; who shall deny it to pious King Charles? If for any King, then sure for our King; Solomon's non est qui resistat ei, stands good, There is not any that may resist him. Thus of the Word as denying *rem factam*, the thing done, and *ius facti*, the lawfulness of doing the thing. I will briefly runne over the rest.

1. Quomodo
The manner
how there is
no rising up.
1. Non Corde,
not in the
Heart.

1. Quomodo the Manner, how there is no rising up; and first non corde, no rising up in the Heart, *malum cogitando*, in thinking evil. Rebellion is the rankest poyson, the least drop whereof is deadly; not only the large *quantum*, but the least *Scripte* is forbidden, *Ecc. 10. 20. Curse not the King in thy thought*; the very hatching of a Cockatrice Egge is poyson, as well as the Viper, the Intention of Treason is a Sin of an high nature, as well as the Action, and it proved, shall be equally punished. *Esth. 2. 22.* it is said of Bigthan and Terest, that *voluerunt insurgere*, not that they did rise up, but that they would have risen up against *Ahasuerus*; though but *voluerunt* an intention onely without action, yet treason, for which they are adjudged to death, *Touch not mine Anointed* (saith the Lord) *Pf. 105. 15. Nolite tangere*, not the hand only to act, but the Heart also to will is forbidden. Not unfitly then for this Cause, (though for others too more fitly) Kings are called Gods, because of the divine Priviledge communicated to them from God; that as against God, so against the King, *sufficit cor*, the Heart is enough; therefore *nemo insurgit*, no rising up corde; in the Heart, *malum cogitando*, in thinking evil.

2. Non lingua,
not in
the Tongue.

2. Non Lingua, no rising up with the Tongue, *maledicendo*, in speaking evil. In that 21 v. of Saint Iudes Epistle, it was *contradictio*, the gainsaying of Core, in which he and his Company perished. If the defacing of the Kings Picture be Treason, what think you is the disgracing the Kings Person? *veni & maledic*, come and curse, where God hath blessed is *Balaams* Office: to rayle and revile whom God hath humbled (especially if a King) is *Shimeies* practise, neither fit for imitation, neither fit for a Subject against his Sovereigne. The King is the Father of his Country; and as for the Naturall Father, so for the Politicall,

Politically; *maledictus qui vilipendit*, cursed is he that despiseth him; yea, and *qui maledicit*, who speaketh evil of him; *Deut. 27. 16.* cursed; and that with a mount *Eboles* curse, a curse to which many have formerly said *Amen*, who now are in Arms against their Politicall Father the King. Thus *nemo insurgit*, no rising up, *Lingua*, with the Tongue, *maledicendo*, in speaking evil.

3. *Non manu, non rising up with the Hand, malefaciendo*, in doing evil; 1 *Sam. 26. 9* Who can stretch forth his Hand against the Lords Anoynced and be guiltlesse? *Quis*, Who can? that is, *nullus*, no Man can. This the triumphans Negative (as one calls it) a Negative with a Challenge. We have some with *Jacobs* Voice, though *Esau*s hands, who tell us, they take up Armes in the Kings Defence, (though this Defence be his greatest danger) but I question, whether, if they had *Dauids* opportunity, they would have *Dauids* resolution, of not stretching out their hand against him. Observe in *David* here, not onely a *ne perdis* (in the former part of the verbe) a giving of the blow; but a *Ne Manum mittas* in the latter, a stirring of the Hand, is forbidden. Therefore as *nemo insurgit*, no rising up, *corde*, in the Heart, *malum cogitando*, in thinking evil, *Lingua*, with the Tongue, *maledicendo*, in speaking evil; so especially, *nemo insurgit*, no rising up, *Manu*, with the Hand, *malefaciendo*, in doing evil.

3. Non manu, not with the hand.

2. *Quare*, the Reason, why there is no rising up. 1. Taken from the *malum culpa*, the evil of Sin. 2. *Malum pena*, the evil of Punishment, it is but borrowed of *Saint Paul* in *Rom. 13.* He that resisteth the Power, *Wests* the Ordinance of God; there's the *malum culpa*, the evil of Sin, and they that resist, shall receive to themselves damnation, that's the *malum pena* the evil of punishment. The former Argument is for the Godly, who are moved *cum timore Dei* with the feare of God. The latter is for the ungodly, *quos ut magis moveat* (saith *Musculus*) whom that he might the more strongly move; he comes upon them, *metu Indien*, with the feare of Judgement.

2. Quare, the Reason why.

Com. in leg.

1. Then *malum culpa*, the evil of Sinne. If a Rebell were askt his Name, how well might he answer with the Man possessed with Devils, that his name is *Legion*, for they are many. Rebellion being a Nest of Devils; a Sinke of all Sins; a Masse of all Impieties; what Profanesse; what Murders; what Robberies; what Whoredomes; what Malice; what Harred; what Mischiefe is it that you can name, which is not heapt up in this Chaos of Confusion, this is one manyfold Sin, Rebellion? Rebellion in the State, is like an Impostume in the Body, which breaking inwardly, distempers and corrupts the whole, and makes it's recovery

1. Malum culpa, the evil of sin.

recovery desperate. So that to redresse Disorders, by disorderly Com-
 motions; to compose distractions by Rebellion, is all one, as if a Man
 should quench fire with pitch, or cure old sores with new plagues. Bet-
 ter therefore (as our Church speaks in her Homilies against wilfull
 Rebellion) *undergo the worst of Governments, then the worst of miseries,*
Rebellion the destruction of all Government, a right Apollyon, bringing ru-
ine upon all States. So that as the Lacedemonians, to cause their children
 to loath drunkenness, caused them to behold their Servants when they
 were drunk: so that you may abominate Rebellion, it is enough if you
 look upon those mens actions who are *Rebels*, for then will this *Rea-*
son appeare good, that *there is no rising up against the King, propter*
malum culpa, for the evil of Sin.

a Malum
 pna, the e-
 vill of pu-
 nishment.

2. *Malum pena*, the evil of punishment, why? what is the punish-
 ment of a *Rebell*? Death. What death? an ignominious death, an un-
 timely death, a painfull death, *ut sentias se mori* (as he in *Seneca*) whe-
 ther it be that of *Bigtham* and *Tereb* *Eth*. 2. 23. or that of *Sheba*. 2 *Sam.*
20. 22. or that of *Baana* and *Rechab*, 2 *Sam.* 4. 12. and to this adde that
 of the *Psalmist*, *Psal.* 109. his Lands and Estate are confiscate, his Po-
 sterity disgraced and beggered, his Name quite blotted out, or if re-
 membered, he is *damna memoria*, Man whose Memory doth stink, and
 is corrupted. This Punishment is Temporall, far short of that which
 is Eternall, when he shall go to his own place, where with the Arch-
 Rebell Satan, he shall suffer the hottest flames in Hell, who hath ray-
 sed so great a fire in the State. Thus then *nemo insurgit*, no rising up, *pro-*
pter malum Pena, for the evil of Punishment. I will end all in a few
 Words of Application.

Because (Beloved) I have not gravity enough to be the Speaker, take
 it as spoken from the *Ancient of dayes*, even God himself, *Prbv.* 24. 21.

Fili mi, time Deum & Regem, my son, fear thou God and the King, and
 meddle not with them who are given to change; for their calamity shall

* *Cajet. vult* rise suddenly, and who knows the ruine of them both? Here God seems
hanc sententi to stand as a Father, as a Judge; as a Father, his advice is loving, *My*
amessancipi Son fear thou God and the King, and meddle not with them who are given
tem & posse to change: as a Judge, his sentence is severe, *Their calamity shall rise*
quidem ante- suddenly, and who knows the ruine of them both? As we behave our
cedentes sen- selves, we shall finde the benefit of his Councell, or the penalty
sentias clau- of his Sentence. It's adled, * *These things belong to the Wise*, to
dere & con- them who either are, or would be accounted Wise; such as are the
sequentes Fathers of the State, no shame for them to be *Solomons* Sons, and
etiam ordi- to accept this Fatherly Councell, which if they doe not,
 though

though they will be *Judges* themselves, yet God a Judge above them, hath past their *Sentence*.

Give me leave to reveiw the words by way of Paraphrase, since they so much reflect upon the text, by way of Comment; and may (not unsafely) conclude my Sermon by way of Application; *My Son, feare thou God and the King*: Here a fit place for *David's quam bonum & jucundum*, Psal. 133. 1. how good and joyfull a thing it is to see? to see what? why, to see God and the King in conjunction; and we know our Saviours axiome, *quos Deus conjunxit, nemo separet*, whom God hath joyned, let no Man put asunder. He that separates God from the King, separates himselfe from God. But why feare God and the King? because no Man doth rightly feare the King, unlesse he also feare God; neither doth any Man truly feare God, unlesse he also feare the King. Feare the King in a Loyall subjection, not put him into a feare by unlawfull Rebellion. *Feare God and the King, and meddle not*, meddle not with whom? *cum detractoribus*, with them who are given to Detraction, so the Vulgar, *cum variis*, with them that are given to change, so *Iunior* and our English; *cum seditiosis*, with them who are given to sedition, so others. The word and the fence will bear all three.

Cum mutatoribus, So Castet. ut Salazar exposit. in Prov. Solomon.

1. Then, *ne commiscearis cum detractoribus*, meddle not with them who are given to Detraction. Detraction is ever the fore-runner, and the somentor of Sedition. Either Moses and Aaron *take too much upon them*, so Corah and his Company, Numb. 16. 3. Or, *there is no Man appointed by the King to doe Justice*, so Absolon, 2 Sam. 15. 3. Or *too heavy a yoke is laid by the King, upon the necks of the People*, so they who fell away to Ieroboam, 1 Kings 12. 4. Therefore, *ne cum detractoribus*, meddle not with them who are given to Detraction.

1. Ne cum detractoribus.

2. Ne cum
variis.

2. *Ne cum variis*, meddle not with them who are given to Change. Upon Detraction, is buz'd into the People a desire of Change. *Moses* and *Aaron* take too much upon them, and therefore *their Power and authority must be lessened*; the King takes no care of Justice, and therefore *the Power of Justice must be by others communicated*; the Yoke is too heavy upon the Peoples necks, and therefore, *their liberty must be enlarged*. Therefore, *ne cum variis*, meddle not with them who are given to Change.

3. Ne cum
seditionis.

3. *Ne cum seditionis*, meddle not with them who are given to *sedition*. Upon Detraction, men are put upon a desire of change, and upon that growes Sedition. *Corah* and his Company then assemble; *Absolon* with his Complices then *make warre*; the People with their Patriot, then *desert their King*, and *enter the field against the Lords Anointed*. Thus *Shimei's* railing ends in *Sheba's* rising; Detraction ends in Sedition. *Defiling* of Government begets *Despising*; *Despising* begets *Opposing*; *Opposing* begets *Removing*, and *Removing* begets *Ruine*. Therefore in that the Wiseman adviseth, with a *ne commiscaris cum detractoribus*, meddle not with them who are given to Detraction, he seems, as it were, *obstare principiis*, to stop the beginnings of Rebellion: and if some be carried away with that *perversitas fidei*, that perverseness of faith, so as to beleave and give credit to the Detraction; then his *ne cum variis* stands good, meddle not with them who are given to change, and if againe any be so far misled as to desire a change, an alteration, or (if you will) a pretended reformation; yet, *ne cum seditionis*, by no means meddle with them who are given to Sedition.

Ne commiscaris, meddle not, which forbids not only with *Isaiah* to be Generall, with *Achitophel* to be Counsellor,

cellor, with *Sheba* to be Trumpeter, with *Abiathar* to be Priest, with the *City Abil* to be harbourer, with the *men of Sichem* to be Contributors, with the *Congregation of Israel* to be Approvers; but *ne Commiscearis*, meddle not, have no part or portion with them though they tell thee as it is *pro. 1. 13. 14. We shall find all precious substances, we shall fill our houses with spoyle, cast in thy Lott amongst us, let us all have one purse*; yet, *ver. 15. My sonne* (that is, such an one as he would have feare God and the King) *walk not thou in the way with them; refraine thy foot from their path; meddle not, that is, rise not up corde in the heart, by consenting, Lingua, with the tongue, by Encouraging; Manu, with the hand, by Acting, or Contributing. But why so, why, their calamity shall rise suddenly, &c.* here is the *malum culpe*, and the *malum pene*; the *malum culpe* the evill of sin implied, and the *malum pene* the evill of punishment exprest, for punishment ever presupposeth sin, and by the grievousnes of the punishment, we may conceive the hainousnesse of the sin. *Their calamity or their destruction shall rise suddenly*, it shall not come *lento*, but *cito pede*, not with a slow but a swife pace, *repente consurget*, it shall rise suddenly; and sudden mischiefs confound the mind, and fitly, when the mind is set upon confusion. Yea, *consurget* also, it shall not only *rise up* against them, but *consurget*, *rise up* with them, following their sin as the shadow doth the body. Thus *their destruction shall rise suddenly, & ruinam eorum quis scit*, and who knowes the ruine of *them both*? both whom? why the Author and the Actor; the Rebelle and the Rebelle-maker; the Detractor, and him that gives credit to his wicked Detraction; the Innovator, and him that favours his unlawfull Innovation; the Seditious, and him that meddles with his detestable sedition; *quis scit*? who knows? rather *quis nescit*

quis fess who knowes not the end of a traytor, the ruine
 of a Rebell? true, as concerning his temporall ruine,
 but his eternall ruine, *quis fess*, who knowes that? his
 sufferings are furable to his doings; there is a *quis fess*?
 for his rebellious actions, and so finally then a *quis fess*?
 for his Iust sufferings. The *Principles* of Rebellion
 is such, that seldome doth it stoppe: till it come to the
 bottom, even hell it selfe, where I wist it had been
 long since chained. That (to the glory and praise of
 God; with the peace and prosperiy of this Kingdome;
 and to the joy and happines of our King) we might say
 with *Salomon*, in the praise of our Sovereigne, as well as
 of his Subjects.

*Flex in quem ordo infurget; a King against whom there is
no rising up.*

Law Deo